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effect the full development of mind, through the sense of sight, as through the other senses; and no way appears more likely to accomplish this than by making drawing a branch of study in our schools. Educate the eye—for in addition to the various practical advantages arising therefrom, such a one, in the language of Addison, “is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture, and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows than another does in the possession. It gives him, indeed, a kind of property in everything he sees, and makes the most rude, uncultivated parts of nature administer to his pleasures: so that he looks upon the world as it were in another light, and discovers in it a multitude of charms that conceal themselves from the generality of mankind.”

#### THE MOSS ROSE.

THE angel who sprinkles the dew on the flowers,  
Fell asleep on a beautiful morning in June,  
'Neath the shade of a rose tree so fragrant and cool;  
And his sleep was so quiet he slept until noon.

Awaking, he said, “O thou beautiful thing!  
I know not thy name, but no flower in our heaven  
Has an odor more sweet; and whate'er thou wilt ask  
I will give, in return for the joy thou hast given.”

“With a new grace adorn me!” the blushing rose said,  
And her petals shook perfume around her in showers;  
When, lo! without lessening her beauty of form,  
He clothed with soft moss the bright queen of the flowers.

So, charity, loveliest gift from on high,  
Like the vesture of moss which the angel threw o'er,  
Adds a charm to the lips, and the brow, and the eye,  
Of my loved one when light'ning the load of the poor.  
B.

EVERY national or social preference or prejudice is perpetually striving to divert particular words from the service of universal truth, and to make them subserve its private purposes; thus such words as “liberal” and “conservative” become terms of reproach, each of them signifying, to the vulgar, ignorant, and violent of the opposite party, everything that is bad and contemptible. The first confusion of language was owing to resistance to the Deity: a second Babel is produced by the mutual enmities of mankind. There is probably not a language in Europe which has not been positively damaged by the distortions and perversions left on it by party spirit.  
*Boyes.*

#### ANCIENT LAW.\*

THERE is no branch of knowledge that has a more serious bearing on the material interests of society than law; there is none in a more imperfect condition, or more remote from general comprehension, owing to the crude state of the language in which it is expressed. Its proprietary bearing has rendered it not only unwisely conservative, but injuriously retrogressive, and has rendered it unable to carry forward the thread of its historical growth. If theology presses upon the jeopardy of our souls in the world to come, law presses not less potently upon the jeopardy of our pocket interests in this world. Both have had an incalculable influence upon the fears, apprehensions and superstitions of the greater portion of mankind, and both have been equally powerful in checking the natural progress of our social institutions. We do not deny their past utility, their timely agency in adjusting the conflicting relationships of men, but their repugnance to change has often rendered them injurious to our moral and civil advancement. If man and all his institutions are progressive, if they are mutable by time, it is folly to look upon any civilizing instrument as immutable or more than provisional.

Though law is the idol of democratic nations, it has less influence on the actions of their inhabitants than one might imagine. The desire of every man to be a self-constituted judge of what is right without any natural or cultivated qualification to be so, the contempt for authority, however well and wisely established, and the general prevalence of anarchy of thought, render law little less than a farce—than a thing to shift and vary to suit individual interests. In its radical constitution, law is vitiated by political agencies in a Democracy. If we look at the legislative law-making power, we shall find it partake of that feebleness and inefficiency inseparable from universal suffrage—inseparable from that huge political conglomerate of bodies without heads so worshipped by the numerically cracked populations of the day. Of the innumerable law-manufacturers elected by our people, how many are sufficiently conversant with past legislation to comprehend the necessity of a present change or modification, or what the nature of it should be? Yet we know that all real reforms in law grow out of the roots of past legislation and are but the continued and developed shoots of it. How

\* Ancient Law: its connection with the early history of society, and its relation to modern ideas, by Henry Sumner Maine, London, 1861.